It comports with the experience of all who aid the various charities of the age, that comparatively little enjoyment is realized when contributions are made without design, or as the consequence of an importunate appeal. The luxury of doing good is unknown, if "to do good and communicate" be not one of the great ends of life. Let the spirit of benevolence toward a world of sufferers be *habitually* exercised, and the words of the Lord Jesus, when he said "it is more blessed to give than to receive," will apply in all their verity and force. A positive joy will accompany every benefaction. The pulsations of a sympathizing heart will continue to increase, while the subjects of spiritual and physical suffering are sought out and relieved. To go about doing good will then constitute the chief element of happiness—as it will be the business of life. Every opportunity of giving to the cause of God will be hailed with delight.

The instance already alluded to in the history of David is worthy of consideration in this place. Why were his gifts to the house of God so ready, and accompanied with the experience of such elevated and unaffected joy? Manifestly because they were *deliberately* and *systematically* bestowed. "*I have prepared with all my might*, for the house of my God, the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood, onyx stones and stones to be set, glistening stones and of divers colors, and all manner of precious stones, and marble stones in abundance." He had contemplated his pecuniary capabilities, and transferred or returned to the Lord a due proportion of the gold and silver and precious stones which had been committed to his hands. "Because," said he, "I have set my affection to the house of my God, I have of my own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house. I know, also, my God, that thou triest the heart, and hast pleasure in uprightness; as for me, in the uprightness of my heart I have willingly offered all things; and now I have seen with joy thy people which are present here, to *offer willingly* unto thee."

A Good Answer.

At a church meeting, not far from Boston, a man whose credit was not the best, and who was somewhat noted for his failure to meet his obligations, arose to speak. The subject for the evening was "What shall I do to be saved?" Commencing in measured tone, he quoted the passage, "What shall I do to be saved?" Again, with increased solemnity and impressiveness of manner, he repeated the inquiry, when a voice from the assembly answered in clear and distinct tones "Go and pay John Williams for the yoke of oxen you bought of him!" The rest of the gentleman's speech was not reported. All present appreciated the fitness of the unexpected word in season, and were saved from hearing a lengthy exhortation from a swindler's lips.

The incident has led us to think that there are a good many such people who, before they make much progress in walking in the way of salvation themselves or guiding others therein, will have to "go and pay John Williams or somebody else, the money they honestly owe him. There is no man shrewd enough to pursue a course of dishonesty or trickery and still retain the favor of God in this world or a good hope of glory for the world to come. It is best to settle up, square up, and pay up, and then it will be in order to talk in prayer-meeting.—*Christian.*

How to Become Happy

Many young persons are ever thinking over some new ways of adding to their pleasures. They always look for chances for more "fun," more joy.

Once there was a wealthy and powerful king, full of care and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the borders of a wilderness.

"Holy man," said the king, "I came here to learn how I may be happy."

Without making a reply, the wise man led the king over a rough path, till he brought him in front of a high rock, on top of which an eagle had built her nest.

"Why has the eagle built her nest yonder?"

"Doubtless," answered the king, "that it may be out of danger."

"Then imitate the bird," said the wise man; "build thy home in heaven, and thou shalt have peace and happiness."—*Child's World.*

The reason why we do not know more of heaven is because we do not know more of Jesus.

A SERMON ON THE SERMON ON THE MOUNT.

BY AUSTIN BIERBOWER.

Christ spoke from a mountain that the whole world might hear. His words, like a city on a hill, or candle on a candlestick, were for all, and not to be by priests put under a bushel, away from the masses. He took high ground in this first utterance, laying the foundation of the Kingdom of Heaven on a hill, which cannot be hid. He went *up* in his mission, and bade men follow *upward*. From the mountain he led them to Heaven. Christ had a strange fondness for the heights; and the mountain plays a large part in his movements. He was in the mountain when tempted; he delivered his first sermon on a mountain; he was on a mountain when transfigured, when he refused the crown, when he was crucified, and when he ascended to Heaven. The mountains were evidently part of his inspiration.

I shall here give a few paraphrases and observations suggested by reading the Sermon on the Mount, which may bring out some new meaning from that oft-worked mine.

You are the salt that saves the world, he says, in effect, and if you are worthless as salt the world won't be saved. Salt that isn't salty, isn't salt.

You are the light of the world. Get up where you can be seen, and then shine.

Agree with your disputant early in the dispute, before your quarrel is well under way; since, after it has developed into angry hostility, he will demand the utmost and go still further from spite.

An eye is no compensation for an eye. If one could give an eye for an eye lost, the old rule, eye for eye, would be wise; but to take one for one taken is only to double the loss. Protect your eyes by abolishing the eye-destroyer, instead of repeating his destruction.

The Ten Commandment will not be suspended till men are so good that they will keep them without being conscious of them.

Better give up what impedes success than give up success. By sacrificing an eye you may save the body, and you should make any sacrifice necessaay for the greatest good.

Stick to your wife. By forcing her from you you cause her sins, thereafterward committed, to be yours. You are *particeps criminis* in her adultery, committed by marrying another.

Don't swear, lie, or be insincere, as a religious act, when it is discreditable as a secular one. What is not good enough for you is not fit for God. Simply say "Yes," and "No." Be short, in your talk as in your praying. You will run into vice by going into the useless. Christ disliked repetition and worldliness.

Loving your enemies should be in the broad spirit of the laws which control the natural world. Love should not turn aside for the character of the object in its way any more than does the sun or rain. It should be like a cosmical force in its wide sweep of grandeur. "That ye may be," Christ adds, "the children of your Father which is in Heaven," the Ruler of the sun and rain, which stops not for small or personal considerations. Your love should be greater than other's hate.

Don't boast of doing good. Don't tell it to others, don't think of it even yourself. Relieve distress and then forget it. Don't count up your good acts to your credit. Do good and dismiss it from yourself. Glorying in it afterwards detracts from it. Think of charity only when you commit it, and don't do your deeds over again in your mind without pleasure to anybody but yourself.

How does this comport, it will be asked with the command to let your light shine? Christ gives the answer: "Let your light so shine that men may see (not your good working, but) your good works, and that, seeing your good works, they may glorify (not you but) God." Giving away glory is not what selfish men like, and they are stingy with it even toward God.

The Lord's Prayer was given not so much as a prayer to be prayed, as a model for the length of prayers. It was recommended as a pattern for good prayers of our own, or to show us by example three things specified by Christ—namely, Don't repeat in praying, Don't talk much, and Don't ask for everything you want. Take for granted that God knows something, and that he has some goodness of his own, from which to give us what we need.

It is an unselfish prayer. It asks six things for God, and only three for man. It asks for God that he may be hallowed, that his kingdom come, that his will be done, and that he have the kingdom, the power, and the glory; and it asks for us (not me, but all of us,) bread, forgiveness and deliverance.

And one of the things asked for us it asks on the condition that we do the same for others, thus making even our selfish interest depend on our unselfish conduct; "Forgive us our debts," it says, as (that is, if, or in as far as,) "we forgive our debtors." Another thing that it asks for us is, not anything selfish, but a moral protection: "Lead us not into temptation."

When you fast, instead of putting on a long face, or otherwise disfiguring yourself with sanctity, comb your hair (and oil it, too) so that you will look like other people, and have your fasting all to yourself, which should be as private as your alms. Don't make your face fast instead of your belly; and don't look hungry instead of feel hungry. Don't inflict others instead of yourself with your deprivations.

"Lay not up for yourselves treasures upon earth;" lay them up for others. Christ's only commands touching earthly goods are about giving them away—alms, charity, lending, etc. The Jews to whom he spoke could look after their own financial interests, and needed no God to tell them where to invest. Nevertheless, he called them away from some of their earthly interests, and recommended them to take some interest in Heaven. Don't put your possessions, he said, where you will lose them; and don't choose such possessions as will last only a little while. Make Heaven your safe deposit, where thieves won't break in, and where the bank itself won't burst.

The many go an easy way, easily found; but success lies through a gate hard to enter and a way hard to get through. Where you can get in free, the show is not worth the seeing.—*N. Y. Independent.*

Allen's Pocket-Piece.

In the pocket book of the Hon. Stephen Allen, who was drowned from on board the H. Clay, was found a printed slip, apparently cut from a newspaper, of which the following is a copy. It is worthy to be engraved on every young man's heart:

Make few promises.
Always speak the truth.
Never speak evil of any one.
Keep good company or none.
Live up to your engagements.
Be just before you are generous.
Never play at any game of chance.
Drink no kind of intoxicating liquors.
Good character is above all things else.
Keep your own secrets, if you have any.
Do not marry until you are able to support a wife.
Keep yourself innocent if you would be happy.
When you speak to a person, look him in the face.
Make no haste to be rich, if you would prosper.
Ever live (misfortune excepted) within your income.
Save when you are young, to spend when you are old.
Avoid temptation, through fear you may not withstand it.
Never run in debt unless you see a way to get out again.
Small and steady gains give competency with a tranquil mind.
Good company and good conversation are the sinews of virtue.
Your character cannot be essentially injured except by your own acts.
If any one speaks evil of you, let your life be so that none will believe him.
When you retire to bed, think over what you have been doing during the day.
Never be idle; if your hands cannot be employed usefully, attend to the cultivation of your mind.
Read over the above maxims, carefully and thoughtfully at least once every week.

Good Rules of Conduct.

Never betray a confidence, or repeat idle tales which are afloat in your neighborhood. Never give promises that you know you will not fulfill. Never fail to be punctual when an appointment has been made. Never leave home with unkind words on your lips. Never laugh at other's woes. Never make much of your own acts. Never fail to give a polite reply to a civil question. Never present a gift, saying it is of no use to yourself. Never read letters which you may find addressed to others. Never look over the shoulder of one who is reading or writing a letter. Never question a child or servant about family affairs. Never associate with bad company, else you will also have a bad name; keep good company or none. Never punish a child for a fault which your own example has taught him. Never, when traveling abroad, be overboastful of your own country. Never appear to notice a defect, deformity or scar upon any one present. Never answer questions, in general company, that were not put to you. Never clean the nails or touch the teeth in company. Never arrest the attention of an acquaintance by a touch; speak to him. Never send a present with the hope of one in return.

Science and Religion.

One of the most significant features of the scientific conferences at Montreal and Philadelphia is the marked change of feeling respecting religion. The leaders of these Associations are, with few exceptions, men of profound religious convictions, and the prevailing sentiment at each meeting is in sympathy with the broadest and most progressive utterances of the Christian pulpit. The sessions of the British Association were attended by a large number of English clergymen, some of whom took a prominent part in the proceedings. The Non-Conformists were represented by the Rev. W. H. Dollinger, the eloquent Methodist lecturer, and by other distinguished ministers. Father Perry, a Jesuit priest, was one of the most learned astronomers persent, and was listened to with profound respect whenever he discussed any question of physical science. A week ago last Sunday, the pulpits in Montreal were occupied by the preachers of the Association, and two religious meetings were held in the halls where scientific questions had been earnestly debated during the week. At one of these assemblies Sir Wm. Dawson denied, with a most emphatic gesture, that scientific investigation was irreligious in its tendencies.

At the other a great master of the microscope met materialists like Huxley and Tyndall upon their own ground, and accepting the entire scheme of evolution propounded by them and Darwin, as a close approach to fundamental truth, argued from their own confessions and by strictly scientific methods of reasoning that the beginnings of matter, of life, and of moral consciousness implied an inevitable necessity for creative impulses of a supernatural order. In like manner the scientists' Sunday at Philadelphia gave characteristic tokens of religious feeling.

Ten years have witnessed a remarkable change both in the relations of science to religion and religion to science. The President of the British Association no longer ventures to assume, as once done at Belfast, that the primordial atoms contain the promise and the potency of all created things. He deems it his duty to contradict the hasty assumption that science is hostile to religion, and to rebuke the pretensions of men of his school of thought and habits of investigation, who are not content with being modest truth-seekers, but aim at being prophets and theologians. Scientific leaders seem to have become conscious of their own limitations and are anxious to find common ground whereon they can meet the most liberal and broad minded thinkers of the Christian world. In like manner, the tone of the pulpit toward the achievments of science has changed. The theory of evolution is no longer regarded as incompatible with revealed religion. It is accepted even by theologians as according to the spirit with the Genesis recital of creation, which is an orderly and progressive scheme of development from the evening to the morning, from darkness to the light, from lower to higher forms of life and intelligence, from inferior to superior conditions of existence, with the promise, even at the dawn of human history, of a second and spiritual Adam. It is courageously contended to be the hypothesis, which dignifies the Supreme Architect of the universe without detracting from his wisdom and power. Evolution, the pulpit argues, simply furnishes a more orderly and progressive series of effects; it does not dispense with the first great cause. The beginning of matter, of life and of moral agency are still to be accounted for only by the intervention of infinite agencies outside of what is finite in matter, life and man.

Not only is the pulpit evincing less timidity in dealing with advanced theories of science, but it is also adopting abstract methods of reasoning which are purely scientific. The theologian, who is now fully abreast with the movement and tendencies of the world's wisdom, refutes scientific criticism by the only methods which it is willing to consider valid and competent. Tyndall, Huxley and Darwin are quoted against themselves; their reluctant admissions are made the ground of scientific deductions; and by processes of reasoning appearing to scientific minds on abstract principles and apart from theology or revealed religion, the imitations of what is finite in a created universe, are brought forward as demonstrating the necessity for an infinite first cause. It is this effective use of scientific arguments which is imparting vigor and courage to the ministrations of the Christian pulpit of the day.—*N. Y. Tribune.*

The French do not bury in single graves, like their English brethren.—They buy or hire a plot of ground four, or five, or nine, or ten feet square, if they are rich, and there dig one grave deep enough for all the family. Over this is built a little house in stone—a chapel—in the sides of which are written the names of the dead below.